THE · ALL-SEEING EYE

Being a Monthly Magazine which is published in Los-Angeles on the Fifteenth day of every month edited by

Manly P. Hall

and

devoted to the Search for the Fundamental Verities Existing in the Educational Systems · Religions and Philosophies of All Ages

SEPTEMBER

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The ALL-SEEING EYE

DEVOTED TO THE SEARCH FOR THE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

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Do You Know?

That sea shells have been found upon the summit of Mount Blanc, as well as many other high mountains in different parts of the world?

That with the aid of very finely adjusted instruments a tree has at last been induced to sign its own name—or at least "make its mark?"

That during the first half of the last century a French alchemist offered to supply the French National Mint with gold?

That only a small part, if any, of the famous Raphael's *Madonna* was actually painted by Raphael?

That according to the Coptic Christians, the century plant was the first plant to be converted to Christianity?

That Camille Flammarion is supposed to have had in his library a book bound in human skin?

That the nose of the Sphinx was knocked off in the ninth century A. D. by a Mohammedan, who feared that unless he disfigured the image it would lead his people into idolatry?

That there is still a blot of ink on the wall to mark the spot where Martin Luther threw his ink well at the devil?

That the drinking vessels of several European sovereigns of the Middle Ages were believed to have been made from the horns of unicorns?

The EDITOR'S BRIEFS

Concerning the Nature of God

Realizing that a man's conception of God is his God, let us consider together the mystery of Deity. Remember that it is not really God whom we define—it is merely our own conception of the highest expression of Wisdom, Beauty, and Truth. Col. Robert Ingersoll did not realize the magnitude of his statement which he said, "an honest God is the noblest work of man." Our God must be the God of the 20th century, for we see It through the eyes of our generation. Our God must march with us, sharing our problems or we cannot know It. God is always our God, for we can never realize or understand the God of another man. The Deity is always an omnipresent, omniscient, omnipotent, and omniactive agent, expressing in full the ideals which we express in part, attaining in full that which we attain only in part, and understanding clearly that great mystery called *life* which we understand not at all.

Not so long ago a man said to me, "Do you believe in God?" What he really meant was, "Do you believe in my concept of God?" This man had attended some of our lectures and, hearing us discuss the various religions of the world but not especially emphasize the one with which he was most concerned, came to the conclusion that, like the benighted heathen of old, we were following "false gods" and worshipping "graven images." If this same friend had chanced to see our collection of Javanese gods, Hindu, Japanese, and Chinese Buddhas, Egyptian Osirises, and Chaldean deities, he would have been absolutely certain that we were outside the pale of salvation. This man was sincere, true, honest, and, according to his own light, consistent and well-meaning. But to us his concept of God seemed so pitifully small. It lacked the dignity and serenity of a noble conception; it was puny and hopelessly inadequate; it was the God of a race, a family or a clan; it was not the God of a great universe; it had both friends and enemies; it neglected some and favored others, and was even so small that it descended to the level of human wrangling and petty faultfinding; it didn't like the Chinese and had permitted two-thirds of the world to live in darkness while it fostered a small group of chosen people; it ordered suffering, permitted crime, advocated sacrifice, and fought with men against men upon the field of battle. Therefore we were forced to say to this man, "We do believe in God but not in your God!" And he went away as dissatisfied and fearful as before, firmly convinced that we were not only idolatrous but, since our last statement, pantheistic in that we had affirmed a plurality of Deity.

Meditating upon the question of this sincere individual, "Do you believe in God?", we organized our concepts of Divinity and, having had the same question put to us on another occasion, have decided to present for your consideration the God we have found. Please remember that this is only our God and foolish is that man who follows the Gods of others; each must find his own God for himself and, having found It, build upon that

spot a tabernacle. In ancient days when man found his God, he carved an image of It in wood or stone or molded It in clay. This was a fatal mistake, for the God in clay or stone could not grow, and age after age while the image remained the same the minds of men had grown. Therefore the Gods of our forefathers seem crude to us, for we are not our forefathers. We are the past plus the present and our Gods are the Gods of the present. The Navajo Indian will not make images of his deities, lest he fall into idolatry. When he desires to represent his God, he does so with colored sand and as soon as the image has served his purpose destroys it with a sweep of his hand. Each day the God of the wise man changes as his own wisdom increases, for the wise man realizes that the Supreme One never changes and is always the sum of everything. The mind of man is growing and each day it learns a little more concerning the mystery of being, and as the mind grows the knowledge of God grows. But only the perfect man, complete in every way, full of understanding, unlimited by any shadow of ignorance, can behold the Deity in the full glory and splendor of Its Being. And that man does not live today, nor will he exist until the endless milleniums of time bring the human race back again into the living presence of its Divine Source.

We conceive God to be an eternally-existing Principle: unborn—therefore incapable of death; uncreated—therefore incapable of dissolution. The most appropriate designation of this Principle is the *Good.* The full and unconditioned state of *Good* is the *Absolute,* beside which there is nothing else and outside of which there is no existence. All things are created out of the substance of the one and eternal *Good;* therefore are themselves part of the *Good,* partaking of the immortality of the *Good,* subsisting upon the nature of the *Good,* and at dissolution returning again into the perfect nature of the *Good.* The *Good* is both the source and ultimate of all existence, and the highest form of *Good* is the knowledge and understanding of the true condition of *Good.* As the *Good* is eternal, so all creatures composed of It and subsisting upon It are, like itself, eternal, indestructible, and incorruptible. The only ignorance is the ignorance of the *Good,* and death can only exist in that mind which has not yet discovered its fundamental oneness with the eternal and never-changing *Good.*

We conceive God to be One and incapable of division, for although a multiplicity of manifestations apparently diversified are perpetually manifesting within Its nature, It remains the sum of all Its parts and members. To man the universe appears as *unity* in *diversity,* but to the One the universe is *diversity* in *unity.* God being the Only Cause of all manifestation and expression, it must naturally follow that all manifestation and expression is *Good.* Therefore equality is established by the common benignity of cause. Difference may, and does, exist in the material sphere, this difference being based upon the proximity of manifestation to its own cause. That which is closest to cause unconsciously is youngest; that which is closest to cause consciously is oldest. Youth is proximity to beginning; age, proximity to end. But as beginning and end are one, age excels youth only in terms of understanding.

We conceive God to be One manifesting through a multiplicity, the foundation of that multiplicity being the threefold nature of the One. All the attributes of power cognizable by man may be reduced to three. These three are therefore termed the Trinity, or three persons of the Godhead.

The three persons are not the One, for the One cannot be divided, but are rather expressions of the One. When the One expresses Will, it is termed the *Father,* because the Will is the first after the One. When the One expresses Wisdom, it is called the *Son,* for it is the second after the One. When the One expresses Activity, it is called the *Holy Spirit,* for it is the third after the One. All three are in the One, are potentialities of the One, and are called the faces, or attributes, of the eternal and unconditioned One. The One by Its Will created the heavens; by Its Activity, the lower worlds; and by Its Wisdom It bound them together that they should be one even as It is One. Therefore the height of wisdom is the recognition of the One, for wisdom binds the parts together and man calls heaven the *Father* God and the lower worlds Mother Nature. Man places himself between the above and the below, for the wisdom of God is in his soul and his duty is to reconcile the above and the below, uniting them within himself.

We conceive God to manifest Itself through a multiplicity of powers emanating from the three, and this multiplicity we denominate the *Gods.* Thus we establish pantheism in monotheism, with monotheism supreme. The parts of the One are the *Gods;* the One formed of the parts is the *God.* The Gods are an illustrious chain of graduated divinities, uniting cause with effect. These divinities are merely the intelligent attributes of the One Intelligence. Man himself is *a* God but not *the* God, for man is a part but God is the sum of the parts. The Divinity in man is God and therefore worthy of libation and offering. How much more so then the greater divinities who partake in greater degree of Divinity! God is all of man, but man is not all of God. Therefore the part is inferior to the whole to the same degree that it is less than the whole, yet all are ultimately One and ultimately inseparable.

We conceive God to exist in all creatures in accordance with the individual comprehension of the creature. In other words, Divinity is present to the degree that it is recognized. The more of God man finds, the more of God is present in him. All growth is the process of increasing capacity to cognize *Good* and to apply the newly-cognized power to the problem of existence. Therefore all creatures, animate and inanimate, are ensouled by the *Good* and their power is commensurate with the expression which they are capable of giving to the *Good.* The grain of sand contains the *Good,* for it is a unit of the Absolute Life. But man considers the grain of sand inferior to himself inasmuch as it manifests the *Good* in a lesser degree than he. The planets are individual intelligences, being unfoldments of the Divine Life on a level greatly superior to that of man. For this reason the planets are denominated *Gods,* they having so greatly unfolded the Divine Power within themselves that they are capable of controlling not only animate forms like those of man but also of furnishing environments for races and species inferior to themselves. These races and species then offer libations to the unit of power which gives them the opportunity for individual expression. The result is the worship of the planetary Gods. But while these tutelary deities are honored, the intelligent worshipper is in reality making offering to the Absolute and Eternal One, for it is the presence of this Absolute and Eternal Power in the constitution of the tutelary deity that is the true cause of its existence.

We conceive God to be absolutely impersonal, for being a universal and

all-pervading essence It is within the nature of every creature and substance, regardless of whether we term that creature or substance *good* or *bad*. This point is well illustrated by an ancient Eastern fable. Once there was a Hindu mendicant who was told that God was in everything. So, walking down the street, he said to himself, "God is in the dog, God is in the tree, God is in all things. Therefore nothing can hurt me." A few moments later an elephant ambled down the street, but the Hindu mendicant made no effort to avoid the animal, because he believed that God was in the elephant and therefore it would not hurt him. The man on the elephant's head cried out a warning, but the holy man did not heed it. The elephant, reaching him, twisted his trunk around his body and threw the amazed devotee over a nearby fence. Returning to his Master, the sorely injured Hindu complained that although he had affirmed God to be in everything, the elephant had cruelly injured him. After hearing the details of the story, the aged sage replied, "You did well, my son, save in one particular: You failed to hear the voice of God in the warning of the elephant-driver!" We cannot conceive of a God less universal than the universe itself. You will remember the story of the flattered king who to silence the meaningless babbling of his courtiers ordered his throne to be set up on the sea shore, declaring that if he were—as his nobles affirmed—greater than God, he would order the tide not to come in and wet his feet. He quickly demonstrated, however, that the tide knew no master among men. The God we worship must be as great, at least, as the tide which through the ages follows its predestined course. We can worship no anthropomorphic deity controlling the universe as fretfully and inconsistently as King James ruled England. God is infinite power, grand enough to whirl uncounted universes through milleniums inconceivable yet minute enough to evolve with endless consistency the tiniest forms of microscopic life. This God has no time for religious wranglings and creedal dissensions. The immutable laws of Nature are Its ministers. He who serves the *Good* is rewarded by that harmony which must exist between the Principle and Its servant. He who departs from the way of the *Good* suffers not from the jealousy of God or the revenge of an irritated Deity, but rather his suffering is caused by the very act of departing from the way of the *Good*. What matters it the faith a man belongs to if he serve the *Good,* or what does it profit him if he serve the *evil?* When all substances and creatures are of the nature of God, then all words used to describe them are synonyms of God. Consequently, what matters it what God be called? It is the understanding of *Good*—and not the name applied to it—which constitutes true reverence and veneration.

We conceive the three primary attributes of God to be the three fundamental paths also by which Deity may be approached. Therefore man may know God by will, by wisdom or by action. For man, *action* means service, and he who serves God will realize that no one can long serve his master without gaining a knowledge of the one he serves. God is revealed to Its servants by their very services, and he who is in doubt as to what to do to glorify his Creator can never go wrong if he dedicates his life to constructive and humanitarian labor. By *wisdom* man is enabled to glimpse in part the Divinity of his Maker, for wisdom organizes effects until the cause of those effects is hypothetically estimated. The wise man knows God because he alone realizes how necessary God is. The world could get along very

(*Continued on Page 156*)

PHILOSOPHY SCIENCE & RELIGION

The Seven Days of Creation

By MANLY P. HALL

Science and theology are widely at variance on the subject of the Creation Myth. The scientist is surrounded by ample evidence that all things grow slowly and naturally from a seed or germ containing potentially all of the parts and members which issue forth from it. The scientist firmly maintains that "nothing from nothing comes," whereas the theologian as emphatically declares that in the beginning there was "nothing" and from it came "everything!" When the enthusiastic clergyman announces that God reached out His right hand and made the sun and, grasping a handful of space with His left hand, molded it into the moon, the scientist is on the verge of nervous prostration.

In the first place, the prosaic man of letters has not the same conception of God as that which Michelangelo visualized while ornamenting the Sistine Chapel. Science refuses to take seriously the theological concept that God is a man, being convinced that if there were such a gigantic being floating around in space juggling constellations, the Mt. Wilson telescope would have discovered him ere this. On the other hand the theologian is sorely distressed lest the soul of the savant earn for itself a brimstone pit as the retribution for its heresies. "God is spirit," announces the minister confidently. "What is spirit?" thunders back the scientist. "There is no use discussing it with you," replies the theologian, "you are not in the right frame of mind." "God is energy," proclaims the savant, a profoundly wise look upon his face. "What is energy?" retorts the minister. "That's a point that has been bothering us," answers the scientist complacently, "but we are making rapid progress towards the discovery of its constituents."

After carefully measuring the whale's throat, science announces that it was physically impossible for Jonah to have passed through it, and further investigation also has demonstrated that no whales are to be found in that part of the world. Experts in hygiene, after due consideration, announce that sanitary conditions on the Ark left much to be desired and that to ventilate a structure containing from two to seven of every known creature with one window less than two feet square was setting a very bad example for the younger generation. The natural history expert then proclaims that if the Ark landed on Mt. Ararat, the original snails haven't reached home yet.

While such statements may seem utterly ridiculous, they are the greatest single cause why hundreds of thousands of persons are leaving the Christian churches annually. They explain the vast number of agnostics and atheists among the younger people, for the juvenile mind, if not mature, is at least too logical in its function to ignore such religious absurdities. We still occasionally hear the term "old-time religion," and desperate efforts have been made to convince the modern world that this form of faith has a practical value. Such efforts have proved decidedly unsuccessful. In olden times

it was possible to force people to declare allegiance to something they did not believe or accept. Possibly the "persuasive" measures used at that time had something to do with the alarcity with which people saw the error of their ways. We no longer live, however, in those good old days when people were converted with the thumbscrew and the fires of their zeal kept brightly burning by visions of a torture chamber.

With the passing of physical torture as a method of demonstrating the love of God, there followed a period of mental torture. The thumbscrew gave place to the bogey of hell and the individual who for one reason or another was late to prayer meeting or missed communion was paralyzed with fear for the safety of is immortal soul. The day of the hell-fire and damnation sermonizing, when little children left church with ashen faces and trembling lips and strong men feared the dark, has also passed away except in a few outlying districts. These are the elements of the old-time religion: God was an autocrat, a tyrant, a despot; man a serf, who must enter the presence of His Maker groveling and dissembling piety.

The day that man fears His God is over. It may be true that now he fears nothing and consequently goes to excess in evil. Yet fear and love cannot exist together in the same heart. He who fears God does not love Him; he who loves God cannot fear Him. So there is coming into the world a new-time religion, which is nothing more nor less than a DEFENSE OF THE DEITY. Righteous men and women are rising up, declaring, "We know not who God is but something within our own souls tells us that He or It is God, impartial, just, true, and filled with mercy. Whereas in the past man's God was handed to him, man is now going forth in quest of a God, in search of a Deity noble and exalted enough to be a true ideal and an eternal inspiration. Thus, while the old-time religion may be defined as an acceptance of a man-made God, the new-time religion is a search for an eternally-existing Deity in no way subject to the limitations of human consciousness.

Where shall man search for a knowledge of His God? There are three places he may look: in his own heart, in his world, and in his sacred books. There was once a man who entered a temple to pray to his God and the priest of the temple came forward to receive his homage. And the man said to the priest, "Whose house is this?" and the priest answered, "This is the house of God." And the man who had come to pray turned to the priest, saying in a stern voice, "Then out of my way, MAN!"

God's dwelling is the heart of man; God's dwelling is His world. This is the doom of the church, for the wise man knows that every house is a church, every home an altar, every creature a shrine, and he himself a priest ordained since the beginning of the world.

The 20th century man and woman has reached a point in mental unfoldment which enables him or her to consider, with at least reasonable intelligence, the problem of individual salvation. The ever-increasing knowledge possessed by the race as a mass is also a great factor in man's growth. Excavations are bringing to light more complete records of the ancient world and gradually it is dawning upon the individual that the faith which he is serving is not properly understood—that he has been following vain superstitions and soulless illusions. He discovers that his Christianity is not the Christianity of the first century of the Christian Era. He realizes that he has been the victim of a great deceit; that the doctrines he has received were

not those which would liberate him from the bondage of ignorance but rather false dogmas which would involve him ever more deeply in dependence.

Some day the religions of the world will be separated from the excrescences of superstition and their true purport revealed to humanity. The Scriptures are far greater than the interpretations given to them. They are ancient things, these Holy Books, and they have been preserved from generation to generation for uncounted thousands of years. Each nation has bequeathed to its successor a legacy of sacred writings and philosophic lore. The Scriptures constituting the King James' Bible have been gathered from every part of the world, from the very pagan nations to which it is shipped back in carloads for purposes of their "conversion." Do you realize that in nine cases out of ten the missionary who converts a pagan to the Bible is merely teaching him his own pagan cult under a new name? The missionary in India does not realize that his own Bible contains much Hindu mysticism. If he did, his mortification would know no bounds.

One of the most curious doctrines set forth in the Old Testment is that of the seven creative days described in the opening chapter of Genesis. It has been a never-failing source of amazement to me how it is possible for Christian ministers to discourse upon the opening verses of Genesis year after year, generation after generation, and never discover that they have misinterpreted and mistranslated the entire volume. Yet probably within the radius of a few miles may be found Hebrew scholars belonging to the Jewish faith who could in a very few moments show the Christian minister that he hadn't the faintest idea of the Creation Myth in the true light of Judaism. Jewish scholars know that the Christians have little or no comprehension whatsoever of the philosophical profundity of the Old Testment. Yet for centuries eminent divines have waxed eloquent on this most important subject, of which they nothing know.

In the same category with the Creation Myth is that endless source of ecclesiastical uneasiness—the Adam and Eve episode. For several hundred million years according to science and about four thousand years according to theology, this old planet has been struggling along attempting "to live down" the fatal mistake of our first and common parents who chanced to partake of a certain piece of fruit which all modern dietitians declare to be a most nutritious product especially if eaten in the forenoon. For this offense all humanity is supposed to pass through its mortal span with a hangdog look ever mindful that the sins of its ancestors were grievous indeed!

While we cannot blame the agnostic for shunning a cult which seriously affirms that the salvation of billions of human beings can be endangered by an apple, we believe that a sincere investigation of the meaning of these ancient allegories as preserved in their original tongues would prove both profitable and inspiring and also supply material for the most profound reflection. There is a meaning to these ancient stories, a meaning unconsidered, yes unsuspected, by the great masses who year after year have accepted the inane explanations advanced by minds wholly disqualified to interpret their hidden meanings.

If we would interpret aright the allegories and parables of our Scriptures, we must turn to the source of those allegories and parables, namely the Jewish faith. But here again we are confronted with an almost insurmountable difficulty, for the Jew of today has forgotten his own philosophy and his

race. Having mingled itself with all the peoples of the earth, he has lost its sublime heritage of spiritual ethics. Most Jews today are satisfied with the Talmud and the scholars among their people are chiefly concerned with interpreting the religious code therein contained. While the Rabbis may understand in part the *Tora,* or the body of the law, they have ceased to consider those more mystical writings that reveal the true spirit of Judaism. Ignorant of the profundity of the subject, all too many of the younger Rabbis find it easier to ridicule than to learn. Therefore concerning himself with modern psychology, he seeks to supplant the secret doctrine of Israel with modernism—an almost meaningless and totally inadequate spiritual code.

Centuries of intercourse with adherents of other creeds and doctrines have had their effect upon the Jew. Especially does this appear to be true today, for it is very apparent that the Jew is assuming much of the culture and philosophy of Christendom. We lament this tendency, for while undobtedly an ever-increasing understanding between these two great religions will result in good, we fear that it may cause the Jewish scholar to interpret his own archaic lore more and more in the light of the absurdities advanced by Christian divines, thus making it ever more difficult to discover the true meaning of these ancient doctrines.

The *Mishna* and the *Qabbalah* are the keys to true Jewish mysticism, and the *Sepher Yetzirah* and the *Sepher ha Zohar* when properly interpreted reveal the very essence of the original Rabbinical knowledge. Like all other great faiths, Judaism is twofold, its lesser part to be revealed to the many and its greater part concealed from all but the few. The same is true in Christianity. That part which we have so long revered is really chaff, for we have not learned as yet to thresh our doctrines as we do our grain. Remembering that Scriptures have always been written to conceal rather than to reveal, let us briefly sketch over the Creation Myth of the ancients in the light of the Qabbalistic teachings of the Hebrews and the secret doctrine of the Brahmins and the Greeks. Before doing so let me warn you that the order of the verses in the first chapter of Genesis is incorrect and not according to the original meaning; that many of the words are improperly translated and consequently must not be accepted as having any meaning like that now assigned to them. A few examples will clarify the subject. The first chapter of Genesis in Hebrew reads: ALEIM BRA BRAChIT AT EChIM UAT EARTz. This has been interpreted to mean "In the beginning God created the heaven and the earth," but from it may be extracted the following more amplified description: "The Forces, or Makers, of the world carved, or sculptured, as a beginning of existence the substances of the celestial firmament and the starry heaven and the substances of the lower, or arid, earth." Again where it is written that the ALEIM made man in their own image, it should be interpreted "in their shadow." Of course, the gravest error by far is that of interpreting ALEIM as meaning "God." In fact, the word "God" itself is a poorly chosen term with which to designate Divinity. The ALEIM are the ancient "Builders," the "Fabricators" of the world. They are not one but many, and they move or "brood" upon the face of unfinished being. Again where it is written that "the earth was without form and void," the word "void" should be translated "an egg, or ovoid," for it signifies the Egg of Kosmos which the Egyptian deities are so often shown turning upon a potter's wheel.

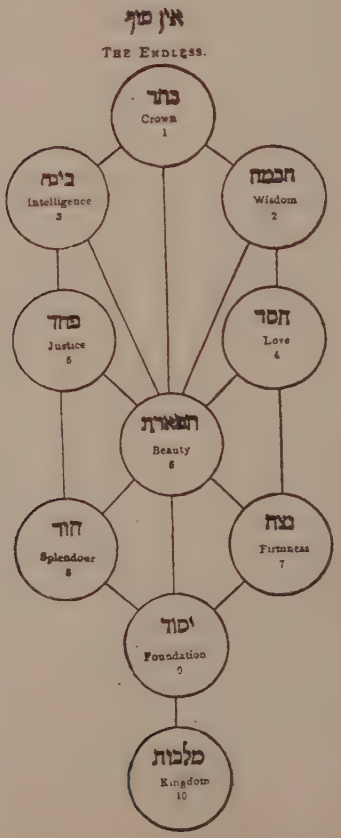
According to the ancient Hebrews, in the beginning there was a complete and unconditioned state of eternal existence which stretched throughout and permeated the entire area of Being. This first and unconditioned potentiality they denominated AIN, or the Boundless. This Boundless and Limitless Existence, while actually indescribable, was hypothetically divided into three parts: AIN, the ALL; AIN SOPH, the Limitless One; and AIN SOPH AUR, the Limitless Light. These three together as one constituted THE ABSOLUTE. To define it was to defile it. It was the sure foundation of all existence and the universe was an inverted tree with its roots in the ALL and its branches descending through the different gradations of existence. To AIN SOPH the ancient Qabbalists gave many names in an effort to dignify it and exalt it above all creatures and forms. Its symbol was a closed eye, and it in no way partook of existence other than to contribute its eternal life to be the spirit of existing things.

Qabbalism is a doctrine of emanations and according to its exponents there emanated from the Eternal Condition, AIN SOPH, a bright and shining point—the Open Eye, the first of the Gods, the Ancient of Days, the Eternal Crown, the One from whom comes forth the many. This was denominated *Kether,* or the most ancient of the Fathers. In *Kether,* the Universal Seed, was contained the Universal Tree, which evolved out of it according to a fixed and immutable law. *Kether* corresponds to the "Father" in the Christian Triad who not only gives birth out of Himself to the Great Mother, *Aima,* which is called *Understanding,* but also to the Great Father, *Abba,* called *Wisdom.* Through the union of the Great Father and Great Mother is produced the Child—*Creation.*

The various schools of Qabbalism have different methods of evolving the first triad out of AIN SOPH. To some, *Kether* is the Father and *Binah* the Mother, with *Chochmah,* or Wisdom, as the Son. To others, *Chochmah* is the Father,, *Binah* the Mother, and *Tiphereth* the Son. To still a third group, *Chochmah* is the Father, *Binah* the Mother, and a mysterious hypothetical point called *Daath* is the Son. However the division may be effected, there is always a triune foundation consisting of Three revealing the One, thus establishing the triangular foundation of the world. At this point please consider the accompanying diagram which sets forth the principles of Creation according to what the Qabbalists call "The Universal Tree," or "The Tree of the Sephiroth." This Tree consists of ten globes joined together by 22 lines, or paths. The ten globes represent the ten numbers from 1 to 10 as shown and the 22 paths are the letters of the Hebrew alphabet. Taken together, these constitute the 32 paths of wisdom, the 32 degrees of Freemasonry, and the 32 teeth in the Divine Head.

The Tree consists of three vertical columns, those on the right and left being the pillars of *Jachin* and *Boaz* respectively, and the one in the center the sacred column of *Equilibrium,* which is dedicated to the Deity Himself. Thus positive and negative are revealed with equilibrium in the midst, and the true order of the universe is made manifest. Like the Pythagoreans, the Hebrews depict the universe as issuing in ten stages from the Absolute, these stages being shown as globes upon the branches of the Sephirothic Tree. This great Tree descends through four worlds and finally in the lowest consists of the ten divisions of the sidereal system in the following order:

No.	*The Sephiroth*	*The Universe*
1	Kether—The Crown	Primum Mobile
2	Chochmah—Wisdom	The Zodiac
3	Binah—Understanding	Saturn
4	Chesed—Mercy	Jupiter
5	Geburah—Severity	Mars
6	Tiphereth—Beauty	Sun
7	Netsah—Victory	Venus
8	Hod—Glory	Mercury
9	Jesod—The Foundation	Moon
10	Malchuth—The Kingdom	Elements



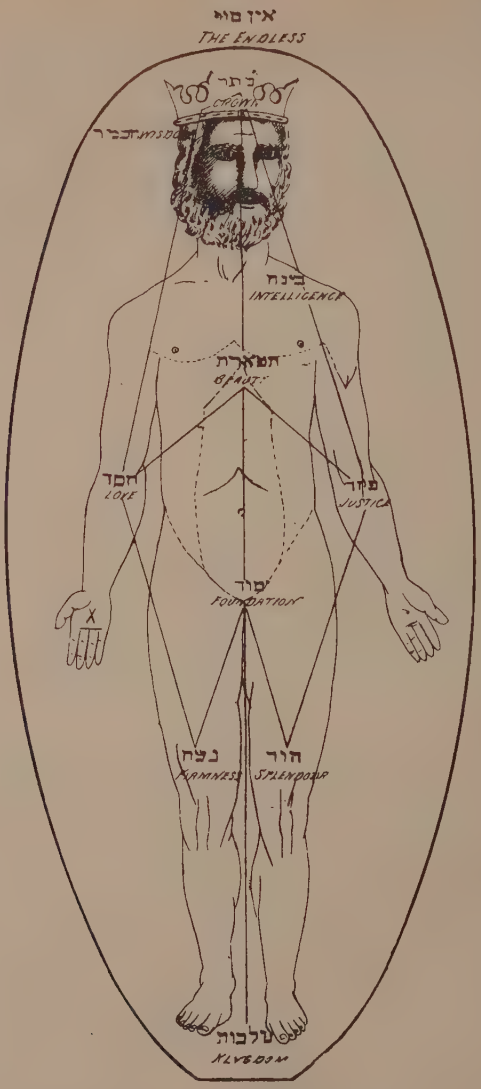
The Tree of the Sephiroth

To each of these spheres or globes the Hebrews assigned one of the ten great Names of God, one of the ten archangels, one of the ten angelic powers, one of the ten parts of the sidereal world, and one of the ten demons of the underworld. They also divided the Ten Commandments, assigning a Commandment to each of the Sephiroth, and later the Christian Qabbalists assigned a tenth part of the Lord's Prayer to each of these globes. At this time it is important to make clear the true meaning of the Sephirothic globes. They are to be considered as planes of Nature, of which each includes all less than itself and is included in all greater than itself. Thus, Kether, the first globe, actually contains within itself potentially the energies of the nine inferior spheres emanating from it. For this reason the Sephiroth are often shown as a series of concentric rings, with Kether at the outer edge of the circle and Malchuth in the center. The first three Sephiroth constitute the Triad, which is the foundation of the world. The remaining seven parts are divided into the six "Days" of Creation and the "Sabbath" of rest. Thus, Creation is the process of the Divine Life descending according to the order of the numbers from *Kether* to *Malchuth*.

The accompanying diagram shows the ten parts of Creation—the Sephiroth—assigned to the various sections of a great human body. The human figure is the Celestial Adam—the Great Man—in whose "image" the human man was created. Here we see *Kether*, the Crown, representing the spiritual center of the upper brain, possibly the pineal gland. *Chochmah* and *Binah*—the Father and Mother—are the two hemispheres of the cerebrum. *Chesed* and *Geburah* are the arms—the active parts of the Great Man. *Tiphereth* is the heart and, more generally, the entire trunk of the great body. *Netsah* and *Hod* are the two legs, or the supports of the universe. *Jesod* is the male generative power, and *Malchuth* both the feet and the female generative power. Thus the Cosmic Androgyne is in reality the Grand Man of Nebuchadnezzar's dream, with head of gold and feet of clay. In his *History of Magic*, Eliphas Levi thus describes the Creation of the world according to the ancient Jewish concept as embodied in the *Sepher ha Zohar:*

"That synthesis of the world, formulated by the human figure, ascended slowly and emerged from the water, like the sun in its rising. When the eyes appeared, light was made; when the mouth was manifested, there was the creation of spirits and the word passed into expression. The entire head was revealed, and this completed the first day of creation. The shoulders, the arms, the breast arose, and thereupon work began. With one hand the Divine Image put back the sea, while with the other it raised up continents and mountains. The Image grew and grew; the generative organs appeared, and all beings began to increase and multiply. The form stood at length erect, having one foot upon the earth and one upon the waters. Beholding itself at full length in the ocean of creation, it breathed on its own reflection and called its likeness into life. It said: Let us make man—and thus man was made. There is nothing so beautiful in the masterpiece of any poet as this vision of creation accomplished by the prototype of humanity. Hereby is man but the shadow of a shadow, and yet he is the image of divine power. He also can stretch forth his hands from East to West; to him is the earth given as a dominion. Such is Adam Kadmon, the primordial Adam of the Kabalists. Such is the sense in which he is depicted as a giant: and this is why Swedenborg, haunted in his dreams by reminiscences of the Kabalah,

says that entire creation is only a titanic man and that we are made in the image of the universe."



Thus the incarnation of the Grand Man results in the creation of environments suitable for the unfoldment of the multitudes of life potencies which in their sum constitute the Universal Being. In the secret teachings of the Zohar the Sephirothic Tree is divided into five distinct

parts. The terms applied to these parts are quite familiar to students of philosophy and comparative religion, but few understand their exact meaning. In the Zohar, *Kether,* the Crown, which is literally the objectification of AIN SOPH, the Limitless and Eternal Being, is called *Macroprosophus*—the Great Face, the Long Face, or the Immense Countenance. Many chapters are devoted to a minute description of the parts of the Great Face. It is described as having no eyelids, for the "God of Israel neither slumbers nor sleeps." Its hair and beard are divided into a vast number of parts and its brain is filled with the divine dew. From its mouth issue the sacred letters and numbers by which the universe is established, and its power is without limit. The second of the five primary divisions is *Chochmah, Abba,* the Father, the term applied in the Qabbalah to the principle of Wisdom, a positive emanating power, flowing forth into the third division, *Binah,* or *Aima,* the Mother, termed in the *Zohar* Understanding. The fourth division is *Microprosophus,* the Short Face, the Lesser Face, the Smaller Countenance. This is the composed of the six Sephiroth—*Chesed, Geburah, Tiphereth, Netsah, Hod* and *Jesod*—and is commonly called *Zauir Anpin,* or the Lesser Adam, whereas *Macroprosophus* is designed *Arikh Anpin,* or the Superior Adam. The Lesser Face, consisting of six parts, is appropriately symbolized by a cub, which body consists of six surfaces. It is also the double interlaced triangles of Zion, the signet seal of Solomon. It represents the cardinal directions, north, east, south, west, up, and down, and the evolution of life through its globes constitutes the six Days of Creation. The tenth sphere—*Malchuth*—constitutes the fifth division and its designation is "The Bride of *Microprosophus.*" *Malchuth* is composed of the four elements, and being the physical sphere, is an epitome of all the divine planes which are involved in its existence. It is the foundation, or the feet, of the world and is the sphere alluded to in the Lord's Prayer where it is written, "For thine is the kingdom, the power, and the glory."

According to both the Greek and Hermetic schools as well as that of the Hebrew Qabbalists, the spirit of man, entering into the mystery of birth, descended through the supermundane spheres from the birthplace of souls—the Milky Way, or the sphere of the fixed stars. The ladder used in the Mithraic initiations signifies by its seven rungs the spheres of the seven planets which, according to the ancients, constituted the sidereal world. In coming into physical manifestation, the soul first reached the sphere of Saturn. Here the Governor of the Saturnian ring gave man a divine principle, in fact a certain part of the power of Saturn actually entered into the composition of man. From the ring of Saturn the soul descended to that of Jupiter, where it was further clothed. From the sphere of Jupiter it descended into that of Mars, where a third garment or veil was given to it. From Mars it descended into the sun, where the light and intelligence of the divine globe was imparted to the descending soul. From the sphere of the sun the soul descended to that of Venus, where the fifth veil was cast over it. From here it descended to the sphere of Mercury, where it was invested with the sixth veil. From Mercury it descended to the sphere of the moon, where the seventh veil was added, and from there it descended into the earth, bringing with it the septenary constitution imparted to it by the Governors of the supermundane spheres.

In the various schools the order of the planets differs somewhat, but in every case the principle involved is the same. The seven Days of Crea-

tion are not "days" or "years," but are the seven stages through which the soul must pass in order to reach perfection. The spirit of man, stripped of its vehicles and the bequests of the Governors, is a radiant spiritual center of power and force. The Lord of the first ring imparts its power and the spirit of man becomes limited by the vestments with which it is enswathed. These vestments become its invisible bodies and when it assumes material form they are the causal forces which result in certain peculiarities in the physical constitution and nature.

In the evolution of this physical globe the Lord of the first ring gave to the spirits of the earth chain the bodies of stones, and this constituted "the first Day." Then the Lord of the second ring gave the mineral the power of growth and it became a plant, and this constituted "the second Day." Then the Lord of the third ring gave to the plant the power of motion and emotion, and it became an animal, and this constituted "the third Day." Then the Lord of the fourth ring—the golden globe of the sun—gave to the animal the power of thought and the animal became a man, and this constituted "the fourth Day." In the fifth "Day" the fifth Lord will give to man a new and spiritualized faculty which will make him a superman, a true *Ben-Aleim,* and on the sixth "Day" the Lord of the sixth ring will also bestow his gift, and the superman will then become what to us must appear a demigod. Upon the seventh "Day" the seventh power will be added, but it is called a "Day of rest," because the power is not a new faculty but rather the gift of coordination, wherein all the parts are brought under the control of one divine power—the spiritual Ego.

One of the subtlest shades of meaning concealed within the above description of the involving soul is that the nature of man serves as a point for the incarnation of the Lords of the rings of the various planets. In other words, the powers and faculties with which man expresses himself are in reality the energies or hierarchies constituting the septenary body of the Solar Lord. Therefore man is not one but seven in one. Of this seven three are primary and four secondary. The three primary are the invisible or causal nature and the four secondary are the visible or reflective nature. The seven powers represented by the lower seven Sephiroth are the colors of the spectrum, the three primary being the superior and the four secondary the inferior. The three primary powers have their musical analogy in the first, third and fifth notes, and the four secondary powers in the remaining notes of the octave.

From the above a glimpse may be obtained of the real involvements to be met with in a study of the Old Testment: Thousands of pages of Qabbalistical writings must be culled, and the legends and allegories of a score of nations must be fitted together if the Biblical student is really to gain an understanding of the documents given to him out of antiquity.

A Notable Reprint

The Discipline and Doctrine of Pythagoras

From "The History of Philosophy," Thomas Stanley, London, 1687

The great Authority and Esteem of Pythagoras amongst his Disciples

Pythagoras, to render his Disciples capable of Philosophy, prepared them by a Discipline so strict and severe, as might seem incredible to have been undergone by free persons, were it not founded upon the great authority and reputation which he had amongst them.

The Credit of their Opinions they conceived to be this, That he who first communicated them was no ordinary Person, but a God; and one of these Acousmata is, Who Pythagoras was: for they say, He was *Hyperborean Apollo.* In confirmation hereof, they instance those Wonders related in his Life, and the like, which being acknowledged to be true, and it being impossible they should all be performed by one Man, they conceive it manifest, that these relations are to be ascribed not to a Human Person but to something above Mankind. This they acknowledge; for amongst them there is a saying, That,

Two-footed Man, and Bird
Is, and another Third.

by which Third they meant Pythagoras. And Aristotle, in his Book of Pythagorick Philosophy, relates, That such a Division as this was preserved by the Pythagoreans amongst their ineffable secrets. Of Rational Animals, one kind is God; another, Man; a third between both these, Pythagoras.

They esteemed Pythagoras in the next place to the Gods, as some good Genius indulgent to Mankind: some affirming that he was *Pythian;* others, *Hyperborean Apollo;* some, one of those *Genii* which dwell in the Moon; others, one of the Celestial Deities, appearing at that time in a human shape, for the benefit and direction of Mortal Life, that he might communicate the wholesome illuminations of Beatitude and Philosophy to Mortal Nature; than which, a greater good can never come, nor shall ever come, which is given by the Gods through the means of this Pythagoras. Whence to this day the Proverb of the fair-haired *Samian* is used for a most reverend person.

Porphyry saith, They reckoned him amongst the Gods; and, therefore, whensoever they went to deliver to others any excellent thing, out of the secrets of his Philosophy, whence many Physical Conclusions might be deduced, then they swore by the *Tetractys,* and calling Pythagoras, as some God, to witness, said,

Who the Tetractys to our Souls expressed,
Eternal Nature's Fountain I attest.

Which Oath they used, as forbearing, through Reverence, to name him; for they were very sparing in using the Name of any God.

So great indeed was the respect they bare him, That it was not lawful for any one to doubt of what he said, nor to question him further concerning it; but they did acquiesce in all things that he delivered, as if they were

Oracles. And when he went abroad to cities, it was reported, He went not to teach, but to cure.

Hence it came to pass, That when they asserted anything in dispute, if they were questioned why it was so, they used to answer, He said it, which *He* was Pythagoras. This Hero himself was amongst them the first and greatest of Doctrines, his Judgment being a Reason free from, and above all Examination and Censure.

The Two Sorts of Auditors: and first of the Exoteric, how he Explored them

The Auditors of Pythagoras (such, I mean, as belonged to the family) were of two sorts, *Exoteric* and *Esoteric*: The *Exoterics* were those who were under probation, which if they well performed, they were admitted to be *Esoterics*. For, of those who came to Pythagoras, he admitted not every one, but only those whom he liked: first, upon choice; and next, by trial.

The Pythagoreans are said to have been averse from those who sell learning, and open their souls like the gates of an Inn, to every one that comes to them; and if they find not a vent or sale in this manner, then they run into Cities, and ransack the Gymnasia, and exact a reward from dishonourable persons: Whereas Pythagoras hid much of his speeches; so as they who were purely initiated might plainly understand them. But the rest, as Homer said of Tantalus, grieve, for that being in the midst of learning, they cannot taste of it. Moreover, they said, That they who for hire teach such as come to them, are meaner than Statuaries and Chariot-makers; for, a Statuary, when he would make a Mercury, seeks out some piece of wood fit to receive that form; but these, of every disposition endeavour to make that of Virtue.

When (therefore) any friends came to him, and desired to learn of him, he admitted them not, till he had made trial and judgment of them. First, he enquired, how they did heretofore converse with their parents and friends; next, he observed their unseasonable laughters, and unnecessary silence or discourse. Moreover, what their inclinations were, whether possessed with passion and intemperance, whether prone to anger or unchaste desires, or contentious or ambitious, and how they behaved themselves in contention and friendship. As likewise what friends those were, with whom they were intimate, and their conversation with them, and in whose society they spent the greatest part of the day; likewise upon what occasions they joyed and grieved.

Moreover he considered their presence and their gait, and the whole motion of their body: and, physiognomizing them by the symptoms, he discovered by manifest signs the occult dispositions of their souls. For, he first studied that Science concerning men, thereby discovering of what disposition every one was; neither did he admit any into his friendship and acquaintance, before he had physiognomized the man what he were. This word (saith *Agellius,* upon the same occasion) signifieth to make enquiry into the manners of some, by some kind of conjecture of the wit by the face and countenance, and by the air and habit of the whole body.

If upon exact observation of all these particulars, he found them to be of good dispositions, then he examined whether they had good manners, and were docile; first, whether they could readily and ingeniously follow that which he told them; next, whether they had any love to those things which they heard. For he considered what disposition they were of as to being made gentle; for he accounted roughness an enemy to his way of teaching,

Pythagoras

because it is attended by impatience, intemperance, anger, obtuseness, confusion, dishumour, and the like; but mildness and gentleness by their contraries.

Likewise in making the first trial of them, he considered, whether if they could learn that which they heard, they were able to be silent, and to keep it to themselves.

Purificative Institution by Sufferings

The chiefest scope which Pythagoras proposed was to deliver and free the mind from the engagements and fetters, in which it is confined from her first infancy; without which freedom, none can learn any thing sound or true, nor can perceive by what that which is unsound in sense operates. For, the mind (according to him) seeth all, and heareth all, the rest are deaf and blind.

This he performed by many exercises which he appointed for purification of the mind, and for the probation of such as came to him, which endured five years before they were admitted.

If upon this examination (which we declared) he judged any person capable, he then remitted him three years to be despised, making a test of his constancy and true love to learning, and whether he were sufficiently instructed as to despise glory, to contemn honour, and the like.

He conceived it in general requisite, that they should take much labour and pains, for the acquisition of Arts and Sciences; and to that end he appointed for them some torments of cauterizing and incision to be performed by fire and steel, which none that were of an ill inclination would undergo.

Silence

Moreover, he enjoined those that came to him Silence for five years, making trial how firmly they would behave themselves in the most difficult of all continencies; for such is the government of the tongue, as is manifest from those who have divulged mysteries.

The reason of this Silence was, That the soul might be converted into herself from external things, and from the irrational passions in her, and from the body even unto her own life, which is to live forever. Or, as Clemens Alexandrinus expresseth it, That his disciples, being diverted from sensible things, might seek God with a pure mind. Hence Lucian to the demand, how Pythagoras could reduce men to the remembrance of the things which they had formerly known, (for he held Science to be only Reminiscence) makes him answer, First, by long quiet and silence, speaking nothing for five whole years.

Yet *Agellius* affirms, That he appointed not the same length of silence to all, but several to several persons, according to their particular capacities. And Apuleius, That for the graver sort of persons, this taciturnity was moderated by a shorter space; but the more talkative were punished, as it were, by exile from speech five years.

He who kept silence, heard what was said by others, but was not allowed either to question, if he understood not, or to write down what he heard. None kept silence less than two years. *Agellius* adds, That these within the time of silence and hearing, were called *Acoustici*. But when they had learned these things the most difficult of all, to hold their peace, and to hear, and were now grown learned in silence, then they were allowed to speak, and to question, and to write what they heard, and what they conceived. At this time they were called *Mathematici,* from those Arts which they then began to learn and to meditate. Thus *Agellius,* how rightly, I question; for *Mathematici* and *Acousmatici* were distinctive appellations of the Pytha-

goreans, not in probation, but after admission, as we shall see hereafter.

Thus Apuleius saith, He taught nothing to his disciples before silence; And with him, the first meditation, for one that meant to be a wise man, was wholly to restrain the tongue of words, those words which the Poets call Winged, to pluck off the fears, and to confine them within the walls of our teeth. This, I say, was the first rudiment of wisdom, to learn to meditate, and to unlearn to talk.

Abstinence, Temperance, and Other Ways of Purification

Moreover, he commanded them to abstain from all things that had life, and from certain other meats also which obstruct the clearness of the understanding, and for the same end (viz. in order to the inquisition and the apprehension of the most difficult Theorems) he likewise commanded them to abstain from wine, to eat little, to sleep little; a careless contempt of honour, riches, and the like; an unfeigned respect towards kindred, sincere equality and kindness towards such as were of the same age, and a propensity to further the younger without envy.

In fine, he procured to his Disciples a conversation with the gods by visions and dreams, which never happen to a soul disturbed with anger or pleasure, or any other unbefitting transportation, or with impurity and a rigid ignorance of all these. He cleansed, and purified the soul divinely from all these, and inkindled the divine part in her, and preserved her, and directed in her that intellectual divine eye which is better, (as *Plato* saith) then a thousand eyes of flesh, for by the help of this only, Truth is apprehended; After this manner he procured purification of the Intellect: And such was his form of Institution as to those things.

Diodorus saith, they had an exercise of temperance after this manner: There being prepared and set before them all sorts of delicate food, they looked upon it a good while, and after that their appetites were fully provoked by the sight thereof, they commanded it to be taken off and given to the servants, they themselves going away without dining; (this they did, saith *Iamblichus*) to punish their appetite.

Community of Estates

In this time, all that they had (that is their whole estate) was made common (put together and made one). They brought forth, saith *Agellius*, whatsoever they had of stock or money, and constituted an inseparable Society, as being that ancient way of association, which truly is termed *Koinobion*. This was given up to such of the Disciples, as were appointed for that purpose, and were called *Politici* and *Oeconomici*, as being persons fit to govern a family, and to give Laws.

This was conformable to the precepts of Pythagoras (as *Timeus* affirms) first, All common amongst friends; and, friendship, equality; and, esteem nothing your own. By this means he exterminated all propriety, and increased community even to their last possessions, as being causes of dissension and trouble; for all things were common amongst them, no man had a propriety to any thing.

But what *Agellius* terms *an inseparable Society*, is to be understood only conditionally, provided that they misliked not at any time this community: for, whosoever did so, *took again his own estate, and more than that which he brought into the community, and departed.*

Admission or Rejection

They who appeared worthy to participate of his doctrines, judging by

their lives and moderation, after their five years' silence, were made *Esoterics,* and were admitted to hear Pythagoras within the Screen, and to see him; but before that time they heard him discourse, being on the outside of the Screen, and not seeing him, giving a long time experiment of their proper manners by Hearing only. But if they were rejected, they received their estate double, and a tomb was made by the Disciples, as if they had been dead; for so all that were about Pythagoras spoke of them, and when they met them, behaved themselves towards them, as if they had been some other persons, but the men themselves they said were dead.

Distinction

Whatsoever he discoursed to those that came to him, he declared either plainly or symbolically (for he had a two-fold form of teaching): and of those who came to him, some were called *Mathematici,* others *Acousmatici.* The *Mathematici* were those who learnt the fuller and more exactly-elaborate reason of Science. The *Acousmatici* they, who heard only the chief heads of learning, without more exact explication.

Thus as there were two kinds of Philosophy, so were there two sorts of those who studied Philosophy. The *Acousmatici* did confess that the *Mathematici* were Pythagoreans; but the *Mathematici* did not acknowledge that the *Acousmatici* were Pythagoreans; for they had their learning, not from Pythagoras, but from *Hippasus;* who, some say, was of *Crotona,* others of *Metapontium.*

The Philosophy of the *Acousmatici* consists of Doctrines without demonstrations and reasons, but that, So it must be done, and the like, which they were to observe as so many Divine Doctrines, and they did esteem those amongst them the wisest, who had most of these *Acousmata.* Now all these *Acousmata* were divided into three kinds; some tell, *what something is;* others tell, *what is most such a thing;* the third sort tell, *what is to be done, and what not.* Those that tell *what a thing is,* are of this kind, *as* What is the Island of the Blessed? The Sun? The Moon? What is the Oracle at *Delphi?* The Tetractys? What is the Music of the Sirens?

Those which tell *what is most,* as, *What is most just? To sacrifice. What is the wisest? Number; and in the next place that which gave names to things. What is the wisest amongst us? Medicine. What the most beautiful? Harmony. What the most powerful? Reason. What the best? Beatitude. What the truest? That men are wicked.* For which (they say) he commended *Hippodamus,* a Poet of *Salamis,* who said,

O Gods! whence are you? How so good? so blest?
O Men! whence are you? How with ill possest?

These and such like are the *Acousmata* of this kind; for every one of these telleth, What is most. The same it is with that which is called the wisdom of the Seven Sages, for they enquired not what is good, but what is most good; not what is difficult, but what is most difficult, which is to know ourselves; not what is facile, but what is most facile, which is the custom of Nations; Those *Acousmata* seem to follow this kind of wisdom, for those Sages were before Pythagoras. The *Acousmata* which tell *what is to be done, or what is not to be done, are thus, As that we ought to beget children, for we must leave behind us such as may serve the Gods in our room; or, that we ought to put off the right shoe first; or, that we ought not to go in the common Road,* and the like. Such were the *Acousmata;* but those which have most said upon them, are *concerning sacrifices,* at what times, and after what

manner they are to be performed, and *concerning removal* from our place of habitation, and concerning *Sepulture,* how we must bury the Dead, for some whereof there is a *reason* given. As, that *we ought to get children, that we may leave in our room another servant of the Gods.* But of others there is no reason; and, in some, that which follows the precept seems to be allied to the words, but in others is wholly distant, as, *that we ought not to break bread, because it conduceth to judgment in Hell.* But the reasons that are applied to these, are not Pythagorean, but given by some other who studied Pythagorean Learning, endeavouring to apply some probable conjecture to them; As of the last mentioned, That Bread is not to be broken; some say, He who gathers together, ought not to dissolve. For anciently all Friends used after a barbarous manner to meet at one Loaf; others, That you must not give so bad an omen, as, when you are going about any thing, to break it off.

But there was one *Hippomedon,* an *Agrimean,* a Pythagorean of the Acousmatic rank, who said, That Pythagoras gave reasons and demonstrations of all these things; but because they were delivered by Tradition through many, and those still growing more idle, that the Reasons were taken away, and the Problems only left. Now the Mathematical Pythagoreans grant all this to be true, but the occasion of the difference they say was this: Pythagoras went from Iona, and Samus, in the time of Policrates' reign, to Italy, which was then in a flourishing condition, where the chiefest persons of the cities became conversant with him. To the most ancient of these, and such as had least leisure, (because they were taken up with public employments, so that it would be very hard for them to learn Mathematics and Demonstrations) he discoursed barely, conceiving it did nothing less advantage them, even without the causes, to know what they had to do: as Patients, not enquiring why such things are prescribed them, nevertheless obtain health. But to the younger, who were able to act and learn, he imparted by Demonstrations and Mathematics. The *Mathematici* professed that they came from these; the *Acousmatici,* from the others, chiefly from *Hippasus,* who was one of the Pythagoreans. But because he published (their doctrine) and first wrote of the Sphere of twelve Pentagons, he died in the Sea as an impious person, not obtaining the fame at which he aimed.

How They Disposed the Day

We shall next speak concerning those things which he taught them in the day; for, according to his directions, thus did they who were taught by him. These men performed their morning walks by themselves, and in such places where they might be exceeding quiet and retired, where were Temples, and Groves, and other delightful places; for they thought it was not fit they should speak with any one, till they had first composed their Souls, and fitted their intellect, and that such quiet was requisite for the composure of their intellect; for, as soon as they arose, to intrude among the people, they thought a tumultuous thing. Therefore, all the Pythagoreans ever made choice of the most sacred places.

After their morning walk, they came to one another, chiefly in the Temples, or in some such places. They made use of these times for doctrines and disciplines, and rectification of their manners.

After they had studied a while, they went to their morning exercises; the greater part used to anoint themselves, and run races; the fewer, to wrestle in Orchards and in Groves; some, by throwing sledges, or by grappling hands, to make trial of their strength; choosing such exercises as they judged most convenient for them.

At Dinner they used Bread and Honey. Wine after meals they drunk not. The time after Dinner they employed in Political affairs, as well foreign as domestic, according to the injunction of their Laws; for they endeavoured to manage every thing in the afternoons. As soon as the evening came, they betook themselves again, not singly, as in their morning walks, but two or three walked together, repeating the Doctrines they had learnt, and exercising themselves in virtuous employments. After their walks, they used baths and washing; having washed, they met together to eat; but they did not eat together more than ten persons. As soon as they who were to come together were met, they used libations, and sacrifices of meal and frankincense. Then they went to supper, that they might end it before the Sun were set. They used Wine, and Maza, and Bread, and Broth, and Herbs, both raw and boiled: they likewise set before them the flesh of such beasts as used to be sacrificed. They seldom eat broths of fish, because some of them are, in some respects, very hurtful; likewise (seldom) the flesh of such creatures as use not to hurt mankind. After Supper, they offered libations, then had lectures. Their custom was, that the youngest amongst them should read, and the eldest should, as President, order what and how he should read. When they were to depart, he who filled the Wine poured forth to them in libation; and during the libation, the eldest of them declared these things: That none should hurt or kill a domestic plant or fruit; besides, that they should speak well, and think reverently of the gods, dæmons, and heroes; likewise to think well of Parents and Benefactors; to assist Law, and oppose Rebellion. This said, every one departed to his house.

They wore a white and clean garment; they had also coverlets white and clean of linen, for they used not any of skins, because they approved not the exercise of Hunting.

These were the Traditions that were delivered to that society of men, partly concerning diet, (of which hereafter more particularly) partly concerning the course of life.

How They Examined Their Actions Morning and Evening

These and all other actions of the day, they contrived in the morning before they rose, and examined at night before they slept; thus, by a twofold act, exercising the memory. *They conceived that it was requisite to retain and preserve in memory all which they learnt, and that lessons and doctrines should be so far acquired, as until they are able to remember what they have learnt; for that is it which they ought to know, and bear in mind. For this reason they cherished memory much, and exercised it, and took great care of it; and in learning they gave not over, until they had gotten their lesson perfectly by heart. A* Pythagorean *rose not out of bed, before he had called to mind the actions of the day past, which recollection he performed in this manner: He endeavoured to call to mind what he first, as soon as he rose, either had heard, or given in charge to his servants; and what in the second place, and what in the third, and so on in the same order. And then for his going forth, whom he met first, whom next; and what discourses he had with the first, what with the second, what with the third, and so of the rest; for he endeavoured to repeat in memory all that happened throughout the whole day, in order as it happened: And if at their uprising they had more leisure, then after the same manner they endeavoured to recollect all that happened to them for three days before. Thus they chiefly exercised the memory; for*

they conceived that nothing conduceth more to science, experience, and prudence, than to remember many things.

This was comformable to the institution of *Pythagoras;* for, *He advised to have regard chiefly to two times, that when we went to sleep, and that when we rose from sleep; at each of these we ought to consider, what actions are past, and what to come. Of the past, we ought to require an account of ourselves; of the future, we ought to have a providential care. Wherefore he advised every one to repeat to himself these verses (so soon as he came home, or) before he slept.*

Nor suffer sleep at night to close thine eyes,
Till thrice thy acts that day thou hast o'er-run,
How slipt? what deeds? what duty left undone?

And before they arose, these:

As soon as ere thou wakest, in order lay
The actions to be done that following day.

To this effect *Ausonius* hath a *Pythagorical Acroasis,* as he terms it.

A good wise person, such as hardly one
Of many thousands to Apollo known,
He his own judge strictly himself surveys,
Nor minds the Noble's or the Common's ways:
But, like the world itself, is smooth and round,
In all his polisht frame no blemish found.
He thinks how long Cancer the day extends,
And Capricorn the night: Himself perpends
In a just balance, that no flaw there be,
Nothing exuberant, but that all agree;
Within that all be solid, nothing by
A hollow sound betray vacuity.
Nor suffer sleep to seize his eyes, before
All acts of that long day he hath run o'er;
What things were missed, what done in time, what not;
Why here respect, or reason there forgot;
Why kept the worse opinion? when relieved
A beggar; why with broken passion grieved;
What wished which had been better not desired;
Why profit before honesty required?
If any by some speech or look offended,
Why nature more than discipline attended?
All words and deeds thus searcht from morn to night,
He sorrows for the ill, rewards the right.

Secrecy

Besides the five-year silence of the *Pythagoreans,* whilst they were Exoterics, there was another, termed perpetual or compleat silence, (or secrecy) proper to the Esoterics, not amongst one another, but towards all such as were not of their society.

The principal and most efficacious of their Doctrines they all kept ever amongst themselves, as not to be spoken, with exact *Echemythia* (silence) towards extraneous persons, continuing them unwritten and preserved only by memory to their successors, to whom they delivered them as mysteries of the gods; by which means, nothing of any moment came abroad from them. What had been taught and learnt a long time, was only known within the

walls; and if at any time there were any extraneous, and as I may say, profane persons amongst them, the Men (so commonly were the *Pythagoreans* termed) signified their meaning to one another by Symbols.

Hence *Lysis* reproving *Hipparchus,* for communicating the discourse to uninitiated persons, void of Mathematics and Theory, saith, They report, that you teach Philosophy in public to all that come, which *Pythagoras* would not do, as you, *Hipparchus,* learnt with much pains. But you took no heed after you had tasted (O noble person) the *Sicilian* delicacies, which you ought not to have tasted a second time. If you are changed, I shall rejoice; if not, you are dead to me; for he said, We ought to remember, that it is impious, according to the direction of divine and human exhortations, that the goods of wisdom ought not to be communicated to those, whose soul is not purified so much as in dream. For it is not lawful to bestow on every one that which was acquired with so much labour, nor to reveal the mysteries of the *Eleusian* Goddesses to profane persons; for they who do both these, are alike unjust and irreligious. It is good to consider within ourselves, how much time was employed in taking away the spots that were in our breasts, that after five years we might be made capable of his discourses. For as Dyers first wash and wring out the clothes they intend to dye, that they may take the dye so, as that it can never be washed out, or taken away; in like manner the Divine prepared those who were inclined to Philosophy, lest he might be deceived by those, of whom he hoped that they would prove good and honest. For he used no adulterate learning, nor the nets wherewith many of the Sophists entangle the young men; but he was skilful in things divine and human: whereas they, under the pretence of his Doctrine, do many strange things, inveigling the young men unbeseemingly, and as they meet them, whereby they render their Auditors rough and rash. For they infuse free Theorems and Discourses, into manners that are not free but disordered. As if into a deep Well full of dirt and mire, we should put clear transparent water, it troubles the dirt, and spoils the water: the same is it, as to those who teach and are taught; for, about the minds and hearts of such as are not initiated, there grows thick and tall coverts, which darken all modesty and meekness. and reason, hindering it from increasing there. Hence spring all kinds of ills, growing up, and hindering the reason, and not suffering it to look out. I will first name their mothers, Intemperance and Avarice, both exceeding fruitful. From Intemperance spring up unlawful marriages, lust, and drunkenness, and perdition, and unnatural pleasures, and certain vehement appetites leading to death and ruin; for some have been so violently carried away with pleasures, that they have not refrained from their own mothers and daughters; but violating the Commonwealth, and the Laws, tyrannically imprison men, and carrying about their Stocks violently hurry them to destruction. From Avarice proceed rapines, thefts, parricides, sacrileges, poisonings, and whatsoever is allied to these. It behooves, therefore, first, to cut away the matter wherein these vices are bred, with fire and sword, and all arts of discipline, purifying and freeing the reason from these evils; and then to plant something that is good in it. Thus *Lysis,* Neither is that expression, (If you are not changed, you are dead to me) to be understood simply: for this *Hipparchus,* because he communicated, and publicly set forth by writing, the *Pythagoric* Doctrines, was expelled the School, and a Tomb was made for him, as if he were dead, (according to the custom formerly mentioned). So strict were the *Pythagoreans* in observance of this Secrecy.

Orientalism

Japan

If you were to ask me what nation most perfectly embodies the quality of appreciation, I would answer, Japan. In all the world there is no more appreciative an individual than a Japanese, nor is there a more cultured, gracious, or comprehending person than the Japanese gentlemen. There is a certain quaintness in his nature which is a charming contrast to the brusqueness of the average American. Within the last few months several occurrences have come to my notice which make me feel that the average individual should appreciate more fully the finer qualities of the Japanese people, for we are too prone merely to consider them as rivals for Asiatic trade or as a menace to the white man's supremacy. From all the evidence which we have been able to gather, we find the Japanese a very human as well as a very kindly person. Our first example of this pertains to gratitude. A certain white man took into his home in America a Japanese boy in serious difficulties, assisting this boy to find his way and establish himself in the Western world. Sometime later this white gentleman with his wife visited Japan. In some way the Japanese youth sent word to his own country, and when the benevolent American arrived he was not only treated as a friend but as an honored friend, who for his service to a single member of their race was entitled to the deepest and most profound respect from the entire nation. A banquet was spread in his honor and when the meal was finished a Japanese dignitary arose, holding in his hand a little box of lacquered wood tied with a silken cord. This dignitary made a short speech in which he said that for the kindness which the American had shown to the people of the Japanese race the Mikado of Japan was sincerely grateful and appreciative, and in recognition of his kindly act to the lonely Japanese boy the Mikado took the greatest pleasure in presenting to him the fourth degree of the Order of the Rising Sun and to his wife a solid golden bowl bearing upon its concave surface the royal arms of Japan. The jewel was duly presented.

It seems to me that a nation so thoughtful, so grateful for services rendered, so willing to acknowledge and respect the friendly member of another race must have within it much that is commendable and worthy; that where such a feeling exists it should not be difficult to solve international problems with kindness and friendship.

The second incident was told me by a friend who had lived for many years in Japan and taught in the Japanese schools. There was in Japan a certain American school teacher, an excellent woman with a fine understanding of the Japanese soul. Through her labors a number of Japanese youth had been converted to the Christian faith, and as she had lived many years in the empire numbers of her students had grown to manhood and established themselves in various lines of business. At last after many years

—in fact nearly a lifetime of teaching—the American woman decided to take a vacation in the States, her plans from the time on being somewhat indefinite. Just before her departure one of her pupils, who had long since graduated and entered business, visited her, the substance of his errand being as follows:

"The great service which you rendered me and my fellow countrymen in matters pertaining to education cannot be lightly overlooked. I owe much to you and am very desirous of showing my appreciation for your many favors and great goodness. I am a fairly wealthy man and when you return from your visit to the States, it is my most earnest desire that you will permit me to adopt you as my mother. I will then build for you a home in American style and you shall be the mistress of that home. I shall support you all the rest of your life and shall consider you in exactly the same light and with the same reverence and love that I would my own mother."

This might seem an isolated incident, for it would certainly be very rare that any American school child would feel so deep a regard of his instructor that they would want to support her for the rest of their lives. My friend assures me, however—and he is a man of absolute integrity—that this school teacher received several such offers from different students on the eve of her departure and that this practice is not uncommon among the Japanese people, who seemingly can never completely repay a favor, if that favor be done without ulterior motive.

A third incident which I would like to relate is an effort recently made by the Japanese to assist a certain American city to secure a better understanding of Japanese life and Japanese problems. In order to improve the understanding between the two countries, a certain Japanese corporation is sending each year two of the public school teachers of the American city to Japan, paying the entire expense of their trip and sojourn there. By such courtesies they hope to bring home to the people of the American city the nearness and friendliness of the Japanese nation.—M. P. H.

Editorial

(*Continued from Page 134*)

well without the God that most men worship, but the wise man's God is the very mechanism of the universe. The wise man's God is the fuel, the machine, and the product all in one. By *will* the Mysteries accomplish the union of man with his Divine Source, for will is the divine urge to accomplishment, and once that urge is awakened the ultimate result is certain, though untold ages may intervene.

We conceive God to be without the human concept of revenge. We believe in no vengeful God, for upon what can It wreak vengeance but upon Itself? If there be a hell, it also must be part of God, and what true man or woman can conceive a Deity within whose nature an Inferno can exist? Hell is the condition of ignorance and can only exist in the soul that has never found the *Universal Good*. Heaven is light and he who dwells in the light dwells in the consciousness of *Good* and is immortal. There is no mortality except for those who believe in death. There is no immortality save that which man discovers when he recognizes his unity with his Creator. The universe is life. Life thrills through every part of it. Life pulsates through every atom of it. Life stretches out boundlessly before everything.

Yet in the midst of all this pulsating life, man believes that he can die. There is no death but ignorance; there is no life but wisdom. But wisdom is supreme; therefore life is supreme. Among the ancient peoples there were some who believed that *good* and *evil* were eternally-existing principles which should combat themselves forever. This conception is founded upon man's limitations of sense perception. Seeing what he believes to be evil, man therefore assumes that which he believes to be true, failing to realize that his narrow-sightedness has caused him to perceive only an infinitesimal part of a plan which, could he comprehend it all, would reveal its absolute goodness.

We conceive God to be the inward parts of all beings and things and that, having this divine all-powerful potentiality within, each one may accomplish any worthy motive which inspires him. The Divinity within man means infinite capacity, but only through ages of growth and development may he bring to flower these divine potentialities within himself. The Divinity within man is a seed that is sown in the ground of his material nature. Whether this seed shall blossom forth depends upon the quality of the soil (his body) and the presence of sunlight (his mind), for without water (the body) and fire (the mind) the seed of the spirit cannot grow. Therefore it must remain through the ages awaiting an environment suitable for its expression. You will remember the grains of wheat found clasped in the mummified hand of an Egyptian Pharaoh. After 5,000 years they were planted and produced a harvest. Like these grains of wheat is the spiritual Self in man which, though it lies long in the tomb, will bring forth its kind in abundant harvest when planted in the proper soil.

So we believe in a God of infinite power, unlimited by mortal concept, unimpeded by the limitations of human fancy; a God in all, of all, through all; a common parent, a common father, and a common urge to accomplishment. We believe ourselves to be part of that Supreme One, sharing a common birthright of immortality and omnipotence. We believe all temples to be Its house, all hearts Its shrine, all hands Its hands, all ideals Its ideals, all dreams Its dreams, and all accomplishment unity with Itself.

Man

To the eye of vulgar Logic, says he, what is man? An omnivorous Biped that wears Breeches.

To the eye of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round his mysterious ME, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in UNION and DIVISION; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colors and Forms, as it were, swathed-in, and inextricably overshrouded: yet it is sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities?—Sartor Resartus.

Questions & answers

Q. Where is the line of demarkation between knowledge which may be sold and knowledge which must be given? H. S.

A. Webster defines knowledge as "familiarity gained by actual experience." Accepting this definition, it becomes evident that knowledge cannot be sold but must be acquired first-hand by actual intimacy or association with the subject concerning which knowledge is desired. In the last analysis, all arts and crafts are divine and any knowledge an individual may secure concerning them is divine knowledge. We are, for fortunately or unfortunately, living in a material civilization in which the dollar is supreme. Monetary reward is the only incentive left to man for excellence and man now struggles to acquire the almighty dollar with all the zeal with which he once labored to attain a worthy name. In Greece and Rome philosophers were crowned with laurel wreath and their writings were upon every man's tongue, whereas in America in the 20th century philosophers are few and the laurel wreaths are reserved for prizefighters and football players. The question sometimes arises whether we would have more philosophers if we encouraged them a little more heartily with financial support. Why should a great thinker with a message needed by the whole world be forced, Homer-like, to wander from town to town, begging his bread and reciting his poems for a pittance to pay for shelter? When Homer died all Greece laid claim to him and erected monuments to his honor. If the money expended to do him post-mortem homage had been lavished upon him during life, it would have contributed much to his material comfort. Nations are taxed for roads and various improvements to the community. Each individual land owner also contributes to the support of his public schools, his penal institutions, his orphanages, and his homes for the decrepit. In this way he shares with others the common responsibilities of the state and enjoys thereby the common conveniences thus secured. Is not a great mind, however, the most precious possession of the state? Is a philosopher not a school wherein education is dispensed? Is a great philosopher not a public park contributing to the health and beauty of the community? Therefore, should not the poet, the musician, the artist, the philosopher, and the writer, who all contribute so vastly to the finer side of human nature, be maintained by the state in a position of dignity befitting the excellence of their intellect? Certain Central European countries have established national funds for the furtherance of scientific and artistic pursuits. Thus the poor inventor may secure the facilities necessary to perfect his idea, and the impoverished musician maintain himself in food and clothing while he pursues the study of his art.

Generally speaking, the creative thinker or idealist is a failure in the commercial world. Therefore, there is a general belief that to think is to be impractical. An inventor seldom profits by his invention; the poet receives little remuneration for his efforts; and composers like Franz Schubert secure but a few cents for masterpieces. If genius will prostitute itself and

descend to the level of a "jazz" crazed age, it may become financially successful. If not, it goes threadbare and lives in hall bedrooms.

From earliest times it has been considered sacrilegious to sell religion or to place a price upon those sacred arts and sciences which the gods have given to mankind that it might regain its lost estate. Sacred knowledge is the highest form of knowledge and no one capable of commercializing it is capable of possessing it. Therefore, in the last analysis, it is never sold, because the seller cannot deliver the goods. To tell something to a man is not to give him knowledge. Knowledge cannot be communicated from one person to another. All that one man can reveal to another is the existence of knowledge, for each one discovering that knowledge does exist must search for it in his own way and discover it at the cost of individual labor. As well say "For a $1.25 I will digest your dinner" as to say "I will sell you knowledge." You may sell a man food but he must digest it for himself. You may sell a man facts but he does not *know* them until through a gradual process requiring the active agency of his own reason he incorporates, through repeated experimentation and experience, these facts into his own nature.

The world is filled with people who have nothing and desire to share it with somebody. It also contains a great number who, knowing nothing, deal out their ignorance at so much per measure. The only reason why the business is successful is that the intellience of the buyer is on a par with that of the merchant. It has been my own experience that the majority of so-called eminent teachers of things spiritual have no knowledge of any kind concerning the subjects they profess to teach. Many of them have come to me and admitted frankly that they were absolutely without a foundation, that they did not know which way to turn and were themselves in the very midst of an apparently hopeless religious, philosophical, and ethical dilemma. Yet these same individuals go forth into the world, posing as teachers and charging anywhere from a few dollars to several hundred for their precious information. Such misrepresentatives as these are the outstanding cause for the disrepute into which the so-called superphysical doctrines have fallen. From a purely commercial standpoint, such individuals masquerading under the guise of teachers of philosophy, psychology, and metaphysics are as guilty of fraud as the man who circulates bogus oil stock or holds up a bank late at night.

Religion is the single hope of the race and to the extent it becomes commercialized, the world's greatest ethical influence is weakened. Yet the churches are gradually transforming themselves into vaudeville shows with county fairs in the basement. The majority of people, being unable to differentiate between the church and the religion for which it stands, have come to the conclusion that religion encourages commercialization. This viewpoint is incorrect and he who attempts to sell salvation is establishing a dangerous precedent. Knowledge and integrity must be achieved and he who attempts to impart them for any consideration other than that of individual virtue and integrity prostitutes the sacred sciences. If salvation could be bought and sold, all the rich would be in heaven and the poor in hell, but fortunately there is a coin of the realm superior to gold. Spiritual merchandise must be bought with a spiritual coin and the name of that coin is INDIVIDUAL WORTH.

Q. Does Cervantes' *Don Quioxote* contain any philosophical or mystical symbolism? If so, please give an outline of it. Anon.

A. *Don Quioxote* is now one of the books included in those ascribed to Sir Francis Bacon or at least the Secret Society which he represented. If this link be established, the volume may very possibly contain profound and occult material, especially relating to the Rosicrucian controversy. *Don Quioxote* has long been considered as a volume written for the purpose of ridiculing the knight-errantry of the Middle Ages. It is one of the great masterpieces of literature and contains a vast amount of good common sense concealed in the ludicrous situations in which *Don Quioxote* and his faithful *Sancho Panza* are so often involved. The simplest and most direct lesson that the volume contains, in my estimation, is that of the hopelessness of attempting to live in any generation other than one's own.

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